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Rev. Everett Ross Clinchy

Pacific School of Religion
Berkeley, Calif.

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OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary, 20 South 12th Street, Philadelphia, Pa.

COMING—AN IMPORTANT WEEK-END MEETING IN WASHINGTON

On January 25 and 26, the newly formed Fellowship Council of the A. F. S. C. will hold a joint conference in Washington, D. C., with the Friends World Conference Committee. The program will open at 2:30 p. m., on Saturday, January 25, with a meeting which will mark the official metamorphosis of the Fellowship Committee into the Fellowship Council. The aims of this new Council are, briefly: the promotion of the spiritual life and health of the Society of Friends, the closer co-operation of existing meetings, the integration where possible of its widely scattered membership, and the formation of closer relation of fellowship with religious 'seekers' and 'friends of the Friends' in all parts of the world where American Friends have natural ties of intimacy with them." The new Council has as its chairman, Rufus M. Jones; and, as its Vice-Chairman, J. Passmore Elkinton.

At 4:00 p. m., on Saturday, the Friends World Conference Committee, Anna Griscom Elkinton, Chairman, will meet. Conference Publicity will be discussed under the leadership of Walter C. Woodward; the other main subject will be consideration under the title: The Society of Friends During the Next Twenty-Five Years—How the World Conference Can Help. Rufus M. Jones will address an evening meeting on, "The Outreach of the Society of Friends."

On Sunday, January 26, two additional meetings of the Fellowship Council will be held. There will be opportunity at these two sessions for discussion of policy and organization. At 11:00 a. m., there will be a meeting for worship with Washington Friends at the Florida Avenue Meetinghouse. The concluding meeting, at 3:45 p. m. on Sunday, will be addressed by Elbert Russell.

Committee members and other Friends are urged to attend. For details concerning either the program or overnight reservations, write Ruth E. Outland, 20 South Twelfth Street, Philadelphia, Pa.

YE PEACEFUL SHADES OF THE HOTEL BRITANNIQUE!

Here is something new—a memorial to servants of peace instead of to some aspect of the military machine! A recent issue of the London *Friend* carries the following letter which will be of interest to many American Friends:

Dear Friend: At the F. W. V. R. C. reunion on November 1, the proposal was made that a bronze tablet should be put up in the Hotel Britannique (in Paris) to commemorate its association with the work of Friends in France during the war. This proposal was heartily approved. Arthur and Germaine Baxter and Madame Perret have been consulted and also approve.

The tablet, which will bear the familiar "Star," will have the following inscription in French and English:

"During the world war this hotel was the headquarters in France of the Friends' War Victims' Relief Committee, The Quaker Mission for relief to the civilian population and for reconstruction in the devastated regions. During the years 1914-1920, more than a thousand volunteers, British and American, men and women, took part in this work, most of them passing through this hotel. The red and black star, the badge of the Mission, was originally worn by the members of a similar Relief Commission sent by the Society of Friends to France to aid the civilian victims of the war of 1870-1871.

Caritas Autem Aedificat

Friends' War Victims Relief Committee, London.
American Friends' Service Committee, Philadelphia.

Harold F. Trew has consented to prepare the design; the tablet will measure about 30 inches by 18 inches, and the cost is estimated at £20 to £25.

Contributions towards this are now invited and should be sent to Harold Binks, 66, Frederick Road, Wylde Green, Birmingham; or Wilfrid Shewell, 56, Norman Road, Northfield, Birmingham.

WILLIAM A. ALBRIGHT, HILDA CLARK, A. RUTH FRY, T. EDWARD HARVEY, EDITH M. PYE.

Doubtless there are some American Friends who served in the French Unit who will wish to make a modest contribution toward the erection of the tablet on the Hotel Britannique. The American Friends Service Committee will be glad to receive such funds at 20 South Twelfth Street, Philadelphia, Pa., and forward them to the English Committee.

WHO WILL RESPOND TO THIS?

Friends have been very generous in their response to the request that gift subscriptions to Friends' periodicals be made available for A. F. S. C. workers in the coal fields. The same request now comes from the four Centres abroad. Emma Cadbury in Vienna, Mahlon Harvey in Paris, Corder Catchpool in Berlin, and Bertram Pickard in Geneva, have all expressed a desire to receive THE AMERICAN FRIEND regularly. Each Centre has at least one club-room with a reading table where periodicals are placed for popular use; thus a gift subscription will be much appreciated by our friends as well as our representatives in foreign lands.

COAL DUST

Mines in the coal fields are now operating to a greater extent than at any time during the past five years, and conditions for the employed, consequently, are somewhat better. There is no decrease in the number of families on relief rolls, due to the increased mechanization of production. For the same reason, there is little chance than any appreciable number of those now on relief will be re-employed. Therefore, althought the business curve is definitely upward, due to the fact that food prices mount and relief allowances remain stationary, conditions in the mining areas are worse.

The clinic for sick children of families on relief, which grew out of the child feeding begun in the Logan County, West Virginia, coal fields in 1931, has developed under the able direction of Winnifred Way Wencke into a project which enlists the whole-hearted support of the entire community. Practically every local group is represented on the clinic's board of directors. Recently a new phase of the work, a clinic for maternity health, has developed under the sponsorship of five local physicians.

Mary Kelsey, of New York and points European, who gave yeoman service in the coal fields a few years ago, has joined Winnifred Way Wencke in Logan County, West Virginia, where she will organize and direct mothers' club work.

REPRINT OF QUAKER HANDBOOK AVAILABLE

The second printing of the "Handbook of the Religious Society of Friends," published by the Fellowship Committee of the American Friends Service Committee, is now ready for distribution. The only difference in the first and second printing is that the new printing carries, in addition to the general announcements about independent and united meeting in the United States, the names and addresses of correspondents.

The Handbook, it will be recalled, contains an article about "Friends Around the World," detailed data concerning the fifty-four Yearly Meetings of Friends, an excellent report of and chart on Friends' schools everywhere, information about the independent and united meetings in this country, a list of Friends' periodicals, numerical statistics of Friends in the world, a report of a very valuable Quaker bibliography now available for general use, and two double-page maps, one of the world, and one of the United States, which locate the schools, missions, Yearly Meetings, and smaller meetings of Friends.

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

WALTER C. WOODWARD
Editor

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What If?—A New Year Meditation

WE read a brief paragraph the other day that was packed full of intriguing interrogation points. The paragrapher, a member of one of the small but significant religious denominations of this country, asked what if the world were to embrace wholeheartedly the ideals of that denomination. Proceeding from the general question, there followed, staccato like, several pungent queries relating to very concrete situations.

Quite naturally our thought shifted at once to our own religious group. In urging upon the public and upon the government, policies in harmony with our fundamental principles, we are often met with the rejoinder that these ideals cannot be applied because the world has not accepted them. Well, then, paraphrasing our paragrapher, what if the world went Quaker?

Immediately, however, there flashed in our mind a yet sharper interrogation: What if the Society of Friends went Quaker? In an address at the Five Years Meeting, Elbert Russell, speaking on the ultimate basis of a Christian society, intimated how different would have been the recent chapters of European history if France and Germany had each been populated with Quakers. Real, consistent Quakers he meant, of course. How much difference would it have made, if any, had those two countries been populated with Friends as we find them by and large? We wonder, when we stop to consider the very general support which Friends in this country gave to the prosecution of the great war in one way and another.

This query was forced home upon the writer in a very striking way quite recently. Rather accidentally, a French authoress who is in the United States gathering material for a forthcoming book, found herself in attendance at the recent conference of peace leaders of the country at Buck Hill Falls. As the main trend of the conference was that of thoroughgoing pacifism, the French woman was plunged into what was to her a strange world of thought and attitude. With characteristic French facility, she quickly got the theory, but was somewhat in the dark as to the underlying philosophy of pacifism, and how it would be applied to a difficult situation. It was suggested that some member of the Society of Friends discuss the matter with her, whereupon we were nominated to be the interpreter of the Christian pacifist position.

We shall not soon forget that long and searching conversation. First, we showed how the peace ideal is at the very core of our faith, with human hearts as holy temples of God, as declared by George Fox. This conception she readily caught and appreciated. "Yes, yes," she said, "but *today*—what would you do in France *now*?" Dramatically, emotionally, but quite sincerely, she vividly pictured the imminent danger of German invasion in which the French people feel themselves. She was eminently fair, admitting her government to be partly responsible for the present, pathological state of the German mind. "We too are pathological," she said, "but were you in our position and invaded again, what would you do?" In reply we suggested certain courses of action which might be taken in harmony with our central faith. All the time we were talking to her, however, the question kept running in the subterranean channels of our mind, "Actually, what would we do—what would we do?" And we are still asking it; especially so in the light of the differences of opinion manifest among Friends as to whether and how force may be applied against Italy under the euphemistic name of sanctions.

What if the Society of Friends went Quaker? It is no idle or fanciful query. Too many of us have our Quakerism safely in our ancestors' names, and are living respectably and complacently on inherited Quaker capital. If sudden liquidation should come, what would we have left us as our very own? Are we not presuming a good deal to carry on under a name to which we are adding little of new and fresh content?

Thus early in a new year, which may easily be fraught with acute situations, we may well meditate upon ways in which a thoroughgoing practice of our faith might prepare us as Friends for such a time as this.

In the first place, it is idle to think of Friends undergoing such a transformation as we have suggested except as they have something more than an intellectual appreciation of the Quaker interpretation of religion. They must come into something of the light and power of an experience such as came to the early Friends. This does not mean that their experiences and emotions must be repeated, but it does mean that we must find something deep down within us that will make the creation about *us* to have "a new smell."

This is to be assumed—and it is no easy assumption—in considering what might happen if the Society of Friends should go Quaker.

Granted that rebirth in the principles of our faith, we may assume that the zest and nature of our spiritual concern and outreach would be quite different from now. Willard O. Trueblood, in his Five Years Meeting address published in our last issue, has given us some conception of the richness and inclusiveness of what our gospel outreach would be. It would not be conventional and after set patterns, any more than was that of our first publishers of truth. It would well up out of our own distinctive faith and experience and would relate itself boldly to the condition of men and communities about us. Above all, it would be perennial, not periodical.

So far as the world knows anything about the Society of Friends, it is because of its record for pioneering on social frontiers. The new frontiers of today have to do with such questions as the organization and control of industry, the right ordering of our economic and social life, the equitable distribution of goods, practicing the brotherhood of man between the races, checking the rising tide of pagan nationalism, applying good will instead of coercion as the basis of relations between nations. Except in small and poorly supported groups which are more or less under suspicion even among Friends, to what extent, if any, is the Society of Friends venturing today on these frontiers? How much of a concern does it have for them?

More specifically, a few queries obtrude themselves as to what might happen were the Society of Friends to go Quaker in 1936. Would Friends have a different attitude toward politics—less bound to party allegiance and more open to the call of "new occasions"? Would we be more ready to defend the rights of minority groups, however unpopular they might be? Would Friends have a conscience against the enjoyment of a standard of living far above that which those around them can know? Would Friends in business be easy in mind to accept economic preferences in which are to be found the seeds of war? As consumers, would we turn aside from bargains in the purchase of goods, for the producing of which no living wage could have been paid? Would we welcome a thoroughgoing program of social security at the cost to us of higher taxes? Would our meetings, our schools and our colleges be less concerned to be "safe and sane" according to conventional standards, and more concerned to extend some sector of truth on an ever advancing frontier? In our various communities would we take more care for the administration of justice, the treatment of the poor and the unprivileged, and would we exercise a more lively concern for moral conditions, relating particularly to the young people? In short, would not the Society of Friends, under a fresh sense of the indwelling Christ of love, make itself unreservedly the friend of man of every race, nation, and condition?

There is just one further step for each of us to take in this new year questionnaire: What if I, an individual member of the Society, should become a Friend in very deed? If any one thinks the suggestion of shaking the country for ten miles around is a mere figure of speech, let him go Quaker in 1936 and see what happens.

The Church is Not Dead!

By Walter J. Homan

WE were coming out of a meeting of Christian Laymen at the beautiful Camp Erdman on the island of Oahu, Hawaii. We had heard a lecture on the subject, "Social Hygiene Education." Following the lecture a plea was made to form a Social Hygiene Society. After a long discussion, it was decided to form a committee to investigate the matter and go forward with plans for such an organization.

As we left the room, a friend said to me: "Well, we've just signed the death warrant of the Christian Church."

"Why, what do you mean?", I asked.

"Well," he said, "we've just turned over to a non-church, non-religious organization a task which the Church should undertake."

Then we stopped to consider what the Church of Jesus Christ has done, is doing, and should do. We enumerated many organizations and types of work which the Church started and supported, but which are now being carried on by civic or private groups. We named schools, colleges, settlement houses, hospitals, and many social service activities.

The questions were raised: is the Christian Church dead; has it fulfilled its mission upon the earth; are other agencies sufficient? We agreed that the Church is not dead, and that it has a "Great Commission" which has not been completed.

Jesus and his disciples went about "doing good." When questioned about his task, Jesus said: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." Jesus taught his followers to believe in God, to take time for meditation and prayer, and to love their neighbors—both friends and enemies. He came that all might have life in its most abundant ways.

Time passed and the Christian Church became absorbed in the attainment of power, by means of politics, property, numbers and wealth—and it forgot about doing good. To bring the Church back to a spiritual basis, orders of monks such as the Benedictines, the Franciscans and the Dominicans were founded. The Sixteenth Century found Martin Luther with his defiance of papal authority, and the establishment of the Protestant Church.

Later, George Fox, William Penn and the first Publishers of Truth tried to free the Church from a selfish intolerance, a corrupt ecclesiasticism and a shallow ritualism. In the century following, there was another slump, and Charles and John Wesley with their "Holy Club"

stirred the Church and challenged it with an active, sincere Christianity. But again, all were not convinced and there arose the need for such men as Horace Bushnell, Phillips Brooks and Dwight L. Moody.

More recently the Church fell into the great fundamentalist-modernist controversy which, for a time, threatened its very life—and almost signed its death warrant. But the plea for religious freedom, spiritual growth and humanitarian interests saved the Church. They helped bring in humanism with its emphasis upon the loving service of mankind; and prompted the development of the social gospel movement which opposed the evils of war, the profit motive in business, improper labor situations, injustice and poverty. But much remains to be done in the way of applying Christian principles in our social order. Certainly, the social gospel presents one of the great tasks of the Christian Church today.

But some modern religionists have developed a "social pessimism." They have become discouraged and have given up hope. For such-minded people, the Church is practically dead.

Following the tragedy and defeat of the world war, there arose a "Philosophy of Crisis" which thinks of God as remote from humanity. God is considered "The Wholly Other," who does not reveal himself to men through nature, history or experience. This, too, is a rather pessimistic view, but it does have certain values in that it seeks to turn men to God and not to material things; and it attempts to put religion on a spiritual basis. In many places today the cry of the Church is no longer for efficiency, but for spirituality. There is definite seeking for a consciousness of the presence of God.

But the situation has its positive elements also. There are other religionists of a more scientific and liberal philosophy of religion. They believe that a choice does not rest between a social pessimism and an other worldly dogmatism. They set forth a religion which includes both theory (theology) and practice (ethics). They insist that the task of the Christian Church is to proclaim God, his Kingdom and his Christ, and his way of salvation. They desire to know all the facts of life—both evil and good. They believe that Jesus gives to the world, "the Way and the Truth and the Life."

The Christian Church should rejoice because many of its ideals and activities have been accepted and are being promoted by other than church agencies. Much growth and improvement are the results of Christian influence, and they are the Church at work. Any activity of good will, inter-racialism, inter-nationalism, peace, social justice and moral improvement of mankind, should receive deep sympathy, hearty approval and warm cooperation on the part of the Church.

But as it rejoices, the Christian Church must not sit by and say that its work is completed. The time has come for the Church, locally and universally, to do some careful re-thinking about its objectives. It is not enough to follow an "order of service," or pray for the "heathen." The Christian Church is, first of all, a fellowship—a body of seekers. And from this fellowship—this seeking—the Church must find its place in the realms of spiritual and social improvement of humanity. The Christian Church must "seek first, the Kingdom of God," and then "other things" shall find their proper places.

The church is not dead! We have not signed its death warrant.

University of Hawaii,
Honolulu, T. H.

Leadership in the Local Meeting

Its Tasks and Its Methods

This is the statement submitted by the Sub-Commission on the subject through its Chairman, David E. Henley, at the sessions of the Five Years Meeting, October 22 to 28, 1935, held at Richmond, Indiana.

LEADERSHIP has played a vital part in the Society of Friends from the first. Able and heroic leaders marked the rise and growth of Quakerism. The spiritual method and goal of Friends in no way discount the function of human leadership. The genius of Quakerism has never been tied to anarchy nor to undifferentiated and pure democracy. Rather, Quakerism calls most clearly for the scriptural form of society where the organically related parts cooperate by doing their various tasks according to their respective abilities.

Each live period of Quaker history was ushered in, and characterized by, persons with sterling spiritual lives and strong personalities. This explains in large part the tremendous contribution of early Quakerism to the idealism of American life. The far-reaching influence on social and religious ideals and practices—even the existence of the Society of Friends itself—is due to the consecrated and able leadership which the Society has enjoyed in the past. The very nature of Quakerism, its purposes, its methods, and its organization, its heavy reliance upon group participation, all call for an unusually high quality of leadership.

Without minimizing the importance of God's part in preparing and calling workers, and without reflection on the noble and consecrated leaders of the past, let us turn our attention to our own duty—that of providing an adequate and a Friendly leadership for the days ahead.

I. Goals and Leaders

If Friends are to develop an adequate and fitting leadership for these times they must first examine their purposes and goals that the leaders may be prepared and their work carried out in harmony with these purposes. Their methods of work need to be planned so as to advance the cause of the Spirit under which the work is conducted. This problem centers in the fact that Quakerism aims essentially at a spiritual democracy, seeking to correspond to the will of Christ. In the words of one leader, Friends aim "to maintain a society whose activities afford opportunities for each individual to experience in his own realm our Lord Jesus Christ and his way of life."

The preparation of Friendly leadership must be done with the program of Friends' work in mind. Basically we may agree that this program includes four elements: creative group worship, study and teaching, fellowship, and service.

Such a society, devoted to the ideal of spiritual guidance for each individual, and above all for the group itself, demands unusually sensitive and sensible leaders lest their very work stifle the capacities and the initiative of others. The God-centered group is, itself, the human source of leadership in a Friends Meeting.

Pacific School of Religion

In present-day practice, as in all ages, there are two types of leadership to consider. There are those commonly called "lay" or member-leaders and the "professional" or vocational leaders. Both are vital to effective work. A widely diffused membership-leadership is perhaps the more important and the more Quakerly of the two. This constitutes a major problem for the present day church and especially for Friends. Adequate and appropriate education for these present and prospective workers in the meeting is sorely needed.

The vocational leader has an integral part to play in this development of member-leaders. In fact the first and chief duty of the vocational worker is to stimulate, guide, and cooperate with the active and potential member-leaders. It is for this reason that this paper stresses throughout the call on the one hand for a meeting which provides a good soil from which leaders may grow, a support and understanding which makes the life of the leader tolerable and effective, and on the other hand for a professional leadership which may be the means of developing and using this widespread member-leadership. In truth this last item suggests the greatest need of Quaker leadership today. Friends lack in fitting their activities to the spiritual genius of the Society.

II. Leadership at Its Tasks

Worship: The central activity of the Society is worship. This must be kept upon that spiritual basis set forth in the New Testament and practised by early Friends. No special leadership nor lack of special leadership must be allowed to interfere here or to transfer Friends' worship from the free worship of the spirit to authoritative and ritualistic worship. Friends' worship is based upon their conception of man and of God and their immediate relationship. Such worship is the central dynamic of Quakerism. While Friendly worship is a matter of immediate approach of each individual to his Father, that is not the whole of the matter. The Society has always insisted upon the importance of regular group-worship. This is organic. Beyond being cumulative it is creative. "Where two or three are gathered together in my name there am I in their midst," is no idle statement of the Christ. Spiritual worshipers know the benefit derived from such united and unifying worship. This is the Quaker Church. Not a building, not even an assembly of individual worshipers is the church, but a group acting under the influence of the spirit of the living God.

The aim of leadership in such worship is neither at form and ceremony nor at the ritualistic absence of these. Fox's admonition, "Hold all your meetings in the power of God," is still good advice. Since leadership in worship is under the Spirit of Christ, it is essential that activities and methods be suitable to his spirit and purpose. Reality in worship is the great need of this age.

The method of worship, also, must be fitted to the aim. It is urgent that spiritual worshipers have silent, creative periods where God may make his Spirit real to the group. Opportunity for member-participation is likewise essential to growth and spiritual health. It takes more than occasional, formal periods of silence to make a Friends' meeting. Regular provision for group experience of the heavenly visitation and for expression is vital to the life of the group; however this need not be the main feature of all gatherings. Some meetings in their varied weekly activities provide for certain periods to fill this need while other activities have their own functions.

The Discipline of the Five Years Meeting says:

"The whole spiritual life grows out of the soul's relation to God and its cooperation with Him, not from any outward or traditional observances. . . . Both worship and Christian fellowship spring out of this immediate relation of believing souls with their Lord. . . By the immediate operation of the Holy Spirit, He [Christ] as the Head of the Church, alone selects and qualifies those who are to present His message or engage in other service for Him; and, hence, we cannot commit any formal arrangement to any one in our regular meetings for worship."

The writings of Fox bristle with repeated admonitions relative to regular group worship on this spiritual and organic basis, such as: "Mind that which is pure in one another which joins you together," or "Feel the power of God in one another." Early Friends valued highly this fellowship of corporate worship—the idea of being "members one of another" was very real to them. Not only did this offer the highest experience available to man—it provided a discipline of mind and group whereby this spiritual worship became a rich and vital reality to them. In spiritual group-worship human behavior rises to its greatest heights. Let Friends strive to maintain this ideal and this practice as the central experience of the Society! This method of worship will be found to be the most difficult and the most fruitful of all means available to us. Such living worship should be the supreme act of the hour of meeting.

However, this does not imply the exclusion of other means when they are spiritually motivated. Music, if actually worshipful, may be an important element in Friendly worship. It is possible that Quakerism needs not only a deepened but an enriched idea of worship, utilizing these other elements of spiritual living. Preaching and teaching have always played an important role in Friendly worship. We need not review here the preaching of those great ministers of the first generation of Friends, and of every live period of the Society—such powerful preaching of the word repeatedly played its part in the life of Quakerism.

If at times Friends limited their conception of preaching to the prophetic type, minimizing that teaching ministry of well equipped leaders, they today face not only that problem but along with it that of fitting the important work of the preachers into the equally important work of the other leaders in worship.

Prayer, wih Friends, is largely that opening of the souls of joint worshipers where "the individual soul feels invaded, vitalized with new energy," and true public vocal prayer comes out of the "life of the meeting," and speaks again to the life of that meeting, gathering it up and giving it that sincere expression which completes it as an act of true worship.

Such living worship has its characteristic demonstration. It is not only an exercise for the saints in the meeting, but a visible and fitting manifestation, to all others, of the life of God working in the lives of men. When such a meeting gives the compelling sense of this reality, that is, perhaps, the best invitation to the needy soul.

Study and Teaching: The Commission presenting this paper is concerned over the need for more thorough study and for better teaching. This part of the work of the Church is receiving increased attention today and Friends may well encourage their members who may be induced to help in this great part of the work of the Kingdom. A special committee is wrestling with this problem, but in passing we would recommend the consideration of more comprehensive plans for study and instruction in things relating to the life of the spirit.

Fellowship: That sense of fellowship so stressed in the lives of the early Friends and so congenial to the spirit of New Testament Christians, is sorely needed in this day of storm and stress. Individualism has made too great inroads into the sense of vital fellowship between Friends.

To recover this spirit and the practice of this life of united purpose calls for able and spiritual leaders.

Service: There is always danger that mysticism may end in disaster. That disaster which results from individualized mystical vagary is avoided through group mysticism where sincere spirits serve to guide and test one another. That other danger of mystical worship, stopping short of expression in life, has been avoided by active participation in the struggles of men for better living and by championing the cause of human spirits and of divine purpose in society. Quakerism in all its fruitful periods has accomplished this by carrying through its worship to completion, in transforming service for God and man. Today Friends' leadership is called upon to bring the body out of the confusion where some strive for one part of this complete life and some for the other. Healthy spiritual life calls for a blend of the inner and the outer phases of spiritual activity. In the turmoil of this generation, healthy spirits and trained minds are called for, if the leaders are to show us the way to make the Kingdom of God real in our lives.

In the Society of Friends, diversity of gifts is as much a source of strength as in the New Testament Christian fellowship. However, changed conditions and changed organization have resulted in confusion. Elders and overseers have unofficially delegated most of their appointed functions to the pastors. In many cases this is leading to atrophy and loss of capacity within the body.

III. Member-Leaders

While the cultivation and use of a widespread member-leadership is the fundamental problem of Quaker leadership, this may be briefly summarized here, as it is emphasized elsewhere.

Changed conditions in the working life of the members, preclude the former amount and kinds of activity for many. Again, the securing of professional leaders is taken too often as a dismissal of the responsibility of the members. Some have the feeling that they are excused as they are "paying" others to do this work. Furthermore, the growing institutionalism of the present day has served to cool the ardor of many. They lose sight of the purpose and spirit back of the work and see only the problem of maintaining and supporting the institution.

In this connection Friends today confront four major problems: that of finding and drawing out the wealth of potential leadership which is not finding exercise; of taking the interest and time and sacrifice to get these leaders into action, and supporting their activities with sympathy and encouragement; of providing training for these local leaders; and of seeking out and making plain those spiritual methods which are essential to all leadership if its fruits are to be those acceptable to the Master.

IV. Vocational Leadership

Today reference to special or vocational leadership need hold no terror for Friends. The Biblical basis for this is entirely adequate. This and the development of specialization in modern living both recommend that Friends face squarely and honestly the issue of adequately nurtured and trained leadership in the work of the Kingdom. This seems imperative if the Society is to fulfill its divinely appointed duty.

For example, whether to have pastoral leadership under some arrangement is no longer a question for most of our meetings. However, there may be serious question as to the wisdom exercised in the plan and program followed, or in the selection and preparation of, and support given to this leadership.

Actually, in the light of recent history, neither pastoral nor non-pastoral Friends can lay great claim to success in the advancement of the Society.

Much of the pastoral system and pastoral method is a result of a combined growth and unplanned borrowing from others without adaptation to the spiritual genius of Quakerism. Some of this has been a misfit in a Friendly meeting, being incongruous with the spirit which gave birth to this democratic and spiritual society of the "Friends of Truth."

This statement raises three questions: that of the free prophetic ministry of those secured as pastors; of the free spiritual life of the meeting itself; and that of a warm, living spirit of cooperation between leaders and followers. Followership is that other half of the problem, equal in importance with leadership.

Opportunity and encouragement in exercise of the gift of the ministry involve increasingly acute problems. Qualifications for pastoral leaders are exceedingly high with Friends. Spirituality is of first importance, and must be stressed here, but it implies other factors. Consecrated intellectual guidance is needed by members today. Personal, family, business, and civic problems all are complex and baffling in present-day society. Leaders for today must fuse in their being a warm spirit and a keen intellect.

Pastors are needed who can conduct spiritual clinics for their people, facing these problems of life with them, so as to help them solve their problems creatively, under the influence of the Spirit.

Pastors for today must be more than prophetic preachers. To inspire other leaders through worship, teaching, through executive aid and pastoral work, and by community living—all call for specially called and specially prepared leadership. Successful leaders of this higher type are rewarded with the fruits of leadership in others and enriched living by the members. There are members waiting everywhere for the ministers who can draw them out, guide them, and inspire them to activity. This is the greatest problem of the minister. It is also his highest duty.

New consideration of the aptitudes, aims, methods and programs of the Quakerly pastor is called for. The Friends pastor is not a priest nor an authority. He controls no sacraments. He must not take his people from the religion of the Spirit to that of authority and ritual, or even to that of ceremonial worship. But he is one who, by special gifts, calling, training, and consecration, ministers to the needs of the people. But this ministry is not a "poured on" ministry. It must always spring from and return to the life of the meeting. This means that enthusiastic spiritual support must be given to the ministry by the meeting and that this ministry needs to be nurtured and enhanced by the worshipful life of the members.

Secretaries and Directors: Large meetings and groups of meetings are finding that today's conditions make it helpful to have specially qualified leaders set apart for other work than that of the pastor. Religious education demands specialized training for those who are to supervise, guide and teach. Likewise, music calls for those with more musical ability and training than is usual among Friends who neglected this aspect of worship for so long. The special work of leaders of young people's activities requires that preparation found in organizations, schools and colleges, and in books for their use. If these activities are to bear Friendly fruit they must be guided by those who understand the problems and the needs of the human spirit.

Friends' Testimonies: Quakerism teaches that the principles of the Gospel are practical for the solution of human problems and for the conduct of daily life. A daily

walk consistent with the principles of the indwelling Christ is incumbent upon every Christian in his personal and his corporate relationships. Leadership is sadly lacking here. No Friends meeting need expect a demonstration of the reviving spirit in its midst while it fails to square its testimony with the teachings of Jesus.

Just now Friends are confronted with a challenge from our baffled civilization and from the Kingdom of God, to assume a new leadership in putting into practice, in the larger affairs of life, that consistent life made available through the Spirit of the Christ.

V. The Production of Leadership

The task of producing, equipping and using an effective leadership is one that confronts the whole life of the Society of Friends. No special department can be exclusively assigned this work. If the members are to be developed and given an opportunity for service it calls for the best from all. There must be the dedication of home and children to the cause, the program, and the method of Jesus. Reality in worship must be recovered and made central in the life of the Society. Creative group-worship and creative work on the part of the meeting will be essential to healthy spiritual leadership.

Friends' schools and colleges are called upon to give statesmanlike cooperation and virile leadership themselves, if they are to do their appointed work in the Society. General courses must be of such a tone as to make good member-leaders of young Friends. Basic courses in Bible, Christian living, and religious education may offer training for local leadership in the meetings.

Friends have demanded the most of, and possibly provided the least for, their vocational leaders. Beyond the general training and education offered all members, there is the call for that special graduate training for those who are to be set apart for a life-work as pastors or other public leaders. Before the professional level of training is reached, Friends should provide a thoroughly Friendly spirit and interpretation in their general education. Then part of the graduate life might well be spent in a special Friends center where teachers and students may fellowship in the things of spiritual living and serving, in a Friendly atmosphere.

But along with these elements of preparation, there is needed thorough and rigorous study by consecrated minds if these leaders are to be able to cope with the tremendous intellectual, moral, and social problems which are to confront their people. Friendly cooperation is needed in the provision of such graduate training, either at special centers or at the established schools where Friends' members on the faculties are available for counsel and fellowship. Then there are those university centers where one may find Friends on the faculties and may secure excellent help and guidance in thorough preparation for spiritual leadership in the new day before them and before the Society.

Therefore this Commission would lay the burden not upon one school or one type of school but upon all Friends in their various capacities, from the parents in the home, worshipers in the meeting, and teachers in the schools, on through to those who are in special places of opportunity for guiding and helping in the securing of advanced training and experience. By this Friendly and spiritual method may Friends devote themselves, under the guidance of the Holy Spirit, to the task of producing a virile and able body of members and leaders who can make the Society a mighty force for righteousness, truth, love, and peace, the fruits of the Spirit.

Speaking of Arthurdale!

With a Washington Prelude

AS OUR readers are well aware, there has been a wilderness of speaking and writing about Arthurdale. For various reasons public attention has been focussed upon this subsistence homestead project in West Virginia as a measuring rod of governmental policy relating to "the forgotten man." It was too much for our power of resistance, therefore, when Clarence Pickett urged us to extend our recent eastern sojourn and join a small party that he had arranged to visit the Arthurdale project; and especially so inasmuch as the party included a few persons very close to the management of the enterprise, whose purposes and plans it would be quite advantageous to interpret first hand. The auspices, including Clarence himself, who bears the rather impressive title of Consultant to the homestead division, now that he has returned most of his time and work to the American Friends Service Committee, were persuasively attractive. In short, we accepted the invitation, which included a preliminary day in Washington.

All Roads Lead from Washington

It was altogether fitting that we start from the national capital. In ancient time it was an axiom that all roads led to Rome. Today it may be said with some degree of truth that all roads lead from Washington. There is a significant difference here, marked by the substitution of one small preposition for a smaller one. Upon that difference we can't enlarge here. Suffice it to say that while there is plenty of room for argument on specific policies and methods, it is inevitable that in the growing stress and complexity of our national life, more and more of leadership and direction emanate from the federal government. This has been steadily manifested in administration after administration, regardless of their political complexion.

The few hours in Washington threw us into contact with a few of the men who are working out the various plans of human reconstruction, and gave a close-up glimpse of the beneficent and admirable purposes sought, and of the tremendous difficulties encountered in attaining them. In this vast laboratory of social experiment, prophets and politicians, theorists and practical administrators, bureaucrats and local government exponents, are milling around over titanic tasks, sometimes working in accord, sometimes at cross purposes. In such a situation there is much of confusion, tension and uncertainty. It could hardly be otherwise. Most of these men — and women — are terribly in earnest and are giving their best in the realization of the great opportunity afforded them. What the general result will be is of course still problematical. There has been success here and failure there. Whatever the rather immediate outcome as a whole, we feel strongly that stakes on the frontiers of social justice and reconstruction have been set well forward, and that while policies may shift, those stakes will remain—until others are set still beyond them.

After spending a little time Monday morning at the Service Committee headquarters in Philadelphia, Clarence Pickett

and the writer took a train for Washington. We arrived in time to have lunch at the Brookings Institution, by previous appointment, with an Oregon cousin, Paul V. Maris, who is head of the resettlement division of the agricultural rehabilitation projects. As practical background for his important task, he has had many years of service as head of the agricultural extension work in Oregon.

Meeting William Wade Hinshaw

Leaving Clarence to his duties as "Consultant," the Editor set forth to do a little consulting on his own as way opened. Here at long last was the opportunity to meet face to face a man with whom we had corresponded for some years — William Wade Hinshaw, who is doing so remarkable and comprehensive a work in compiling the genealogical data of American Quakerism. An official statement of endorsement and hearty appreciation of his work was made at the recent sessions of the Five Years Meeting.

A hearty welcome awaited us on the part of Mr. and Mrs. Hinshaw at their apartment at the Mayflower Hotel. Stalwart in physique, William Wade Hinshaw has a commanding appearance which immediately impresses one. As he strode forward to greet us, we thought, "What a majestic figure he must have made in Grand Opera in the heyday of his career!" But this former New Providence, Iowa, boy has other background than that suggested by Grand Opera, that would be of special interest to our readers. This we reserve for a story of its own.

For the present our friend has one magnificent obsession — Quaker genealogy. He has a second obsession, golf, which keeps him fine and fit for the first. Forenoons for golf, afternoons for genealogy—that is the program to which he faithfully adheres. And he is as proficient and effective in one field as in the other. He was highly jubilant over the fact that on that very morning he had made the course in par, finishing the last nine holes in 35, and winning the round by three holes over his "pro" opponent—a prideful performance indeed for a man of sixty-eight years, or for any other sum of years.

A Golconda of Information

Immediately we plunged into his record books which he displayed with zest, explaining his excellent scheme of entries. Although we had highly evaluated this mammoth undertaking, not until now had we fully appreciated its significance as a broadly historical as well as a genealogical record. It constitutes a Golconda of information on settlement and immigration in general, as well as of family and meeting history as related more particularly to the Society of Friends. And the information is so well organized as to make it easily available.

As our eyes ran over the compilations at random, we were intrigued by the supplemental entries found here and there (especially around the middle of the nineteenth century) in connection with certain Friends. This was a common entry: "Disowned for attending M. C. D. (marriage contrary to discipline)." This had reference of course to a marriage out of Quaker meeting. In one instance we found a record of reinstatement with the explanation: "Condemned her marriage contrary to discipline." One Friend was marked as disowned "for receiving and administering an oath"; one was "complained of for military service and for leaving the country without satisfying his creditors"; another was disowned "for associating with others in setting up meetings contrary to discipline," an echo no doubt of the Great Separation.

From their Mayflower apartment, William Wade Hinshaw took us to the nearby offices of Thomas Marshall, a civil engineer of Friendly and Hoosier background, who is his co-worker in the genealogical project. Here the voluminous records are copied on large book pages on specially constructed typing machines. All told, this is an enterprise of increasingly absorbing interest, of which more at some future writing.

Another Phase of Social Planning

The next call was upon Helen Harper, until recently one of our Central Office Staff, a member of West Richmond Meeting. She was graduated from Earlham in June and now has a position at the headquarters of the National Committee on Federal Legislation for Birth Control, of which Margaret Sanger is President. Here we have another movement on the controversial frontier of a planned society, and there is little danger of life becoming drab with monotony at this office. Only the day before, Cardinal Hayes had made a bitter attack on the Birth Controllers in a New York sermon, and since that time the issue has been waged back and forth in the public press between the Catholic spokesman and the defenders of the cause whom he singled out for censure.

On hurrying down the street to meet an appointment, we were surprised to hear our name called. We stopped and faced Laurence Lindley, another Earlham graduate. As the Washington representative of the Indian Rights Association, he keeps his eye on federal legislation in the interest of a new deal for the forgotten Red man.

Paul Maris took us out home with him for dinner in the evening, which afforded opportunity for a visit with his family of wife and two daughters. They live in Clarendon, Virginia, a new and accessible suburb whose residents are recruited largely from the ranks of the New Deal artificers.

Departing on "The Diplomat"

"Is the whole government moving out tonight?" was the question which the Pullman conductor at the Union Station put to Clarence as we deposited our tickets with him before following the rest of the group to the sleeper which was to take us to Fairmont, West Virginia. As a matter of fact there were but nine in the party and not all of them were "official," yet the government-connected reservations rated a high percentage on that particular Pullman that night. As we passed through the gates we noted the illuminated name of the B. & O. train we were taking. It read, "The Diplomat"!

It was late, and some of the group had retired when we boarded the car. The venerable porter was bustling about with an air of poorly suppressed importance. "Did you know that Mrs. Roosevelt is with us tonight?" he asked sotto voce, adding, "Ah, there's a real woman!" In fact Mrs. Roosevelt and her companion in good work, the inimitable Nancy Cook, were the only members of the party whom we met that night. Among the others whom we greeted bright and early Tuesday morning were Dr. Eugene E. Agger, Director of the Management Division of the Resettlement Administration, and Dr. Homer P. Rainey, Director of the American Youth Council, established by the Rockefeller Foundation to promote the education and proper development of young people. Incidentally, Dr. Rainey, former President of Franklin College, had eagerly read Herschel Coffin's Commission report on Our Schools and Colleges presented at the Five Years Meeting, and said to us he considered it the best and most significant statement on the subject that he had read for years.

Leaving the train at Fairmont, the party was driven several miles to Morgantown, where in the modest, comfortable home of the Work family, friends of Mrs. Roosevelt, we were served a substantial breakfast, of which the *piece de resistance* was delectable West Virginia ham. From Morgantown we drove on toward Reedsville and Arthurdale, a distance of nearly twenty miles, over a splendid highway and through a picturesque mountain country so characteristic of West Virginia.

A Morning Call at Scott's Run

But before proceeding to Arthurdale, an important interlude awaited us. That we might better appreciate the meaning of the subsistence homestead development, we were first taken to Scott's Run, a mining camp a little way out from Morgantown. Here we found the life of the miners in the raw, so to speak. Mines in the vicinity were now operating part

time and these miners had some work again. Conditions of living in the miserable little houses are such, however, that life at best can be hardly other than squalid.

Here as elsewhere Mrs. Roosevelt has friends, and led us into the cramped tenant home of a family of her acquaintance. The wife and mother greeted us cordially, and responded appreciatively to Mrs. Roosevelt's inquiries relative to their progress and welfare, and particularly so when asked concerning the amount of fruit and vegetables she had been able to can for the winter food supply. Mrs. Roosevelt wanted much to take our little group through the small kitchen to inspect the canned goods, but the woman demurred to this, saying the house was too dirty for visitors to see—and of course we *had* gone in on her unannounced. Asked why a fourteen-year-old boy was home at that time of day, she replied that he had had to stay out of school two years for the want of clothes to wear, and now he refused to go because he would be in a grade with smaller children. He was a nice looking lad, and the First Lady turned to him kindly, saying she knew it would be hard but encouraging him to return.

When the others left, we remained behind to have a few words with the boy, primarily to encourage him to follow the good counsel given him. We tried to show him that it would not take him long to overcome his handicap and that it would mean so much for him in the future. Whether we made any impression on him we can't say, but evidently he did feel our friendly interest, for presently he looked up at us and with a smile of expectancy asked, "Would you like to see the things we have canned?" The mother nodded assent and they took us back in a little room and proudly displayed their precious treasure. It was easy for us to show unfeigned enthusiasm over their exhibit. It marked a real achievement when one considers the scant garden spaces available on the precipitous hillsides, and the limited equipment for canning which these folks can command. Here was one family, at least, that was putting up a brave struggle amid very discouraging surroundings.

For Reflection at Quakers' Run

Before leaving the house, we were diverted by a rather unexpected manifestation of partisan zeal. The miner's wife, in voicing her enthusiasm for Mrs. Roosevelt as a noble woman, added exultantly, "She's a Demorcrat—and *I'm* a Democrat!" The boy, turning excitedly to us, pointed out a woman looking down on the visitors from her hillside house, and exclaimed, "She's a 'publican!" "Yes," we said, "but doesn't she like Mrs. Roosevelt too?" "Oh, no," he replied, "she's a 'publican." With mingled amusement and deprecation we observed such an illogical and irrational display of partisanship in Scott's Run. On second sober thought, however, we wondered whether we take our politics much more rationally in Quakers' Run at Richmond, or elsewhere.

In our little side trip to Scott's Run, certain terminology of the wayside appealed to us. We passed Pharaoh's Run, Liberty, and New Deal Inn! Is there something more here than fanciful suggestion? Down along the milleniums comes a persistent voice through the wilderness of human want and misery—"Let my people go!"

Arthurdale—Panorama and Plan

As one approaches the Arthurdale homesteads, a little way out of Reedsville, a very favorable impression is given. A pleasing panoramic view of broad acres and rolling countryside delights the eye as an ideal setting for the white-painted houses that cosily dot the landscape here and there. It requires little imagination to realize how to many a transplanted miner's family this prospect must appeal as their promised land in very truth.

The homestead project takes its name from the family that formerly owned this sightly estate of several hundred acres. Our readers are doubtless acquainted with the general plan and organization of subsistence homesteads, of which this one may be said to be the pattern model. Families of unemployed miners, rather carefully chosen as adaptable to such a project, are moved to Arthurdale where they are housed in comfortable dwellings erected by the government. With the houses go plots of ground from three to five acres, mostly suitable for cultivation of fruits and vegetables, and making possible the keeping of a cow and chickens. Here the homesteaders produce a good part of their living, with enough gainful employment available in the community to supply money for clothing, and food not produced on the homestead, and also to make monthly payments to the government for the gradual purchase of the property occupied.

Real Homes for the Reborn

As already suggested, Arthurdale, which from the first has elicited the special personal interest and continuing concern of Mrs. Roosevelt, has been something of a storm center of criticism and attack. That it has been vulnerable in certain respects, its best friends frankly admit. Before the administration of the project had been carefully developed, construction was too hastily begun. The first houses erected were not satisfactory, and the necessary adjustment made the cost price unreasonable. These mistakes have been corrected, and the houses now being built are reasonable in cost while of substantial construction. Moreover they are marvels of comfort and convenience, and attractive in appearance. Sufficient variety in architecture is maintained to prevent the monotony of uniformity. How proudly these reborn people exhibit their new homes! One hundred twenty-five houses have been built and forty more are in the planning. And we should not fail to mention the neat-appearing well planned barns that round out the practical equipment of many of the homesteads.

Another object of attack was offered by the plan to build a manufacturing plant at Arthurdale for giving the homesteaders gainful employment. Congress denied the desired appropriation, the cry being raised that this would entail unfair competition with private business. We were far from proud of the leading performance which one of our Indiana congressman gave in this opposition. So far, therefore, employment on the homestead has been largely limited to the manufacture of furniture and other craftsmen's products. This is a growing and promising industry carried on by the Mountaineer Craftsmen's Cooperative Association, whose plant and storeroom were appreciatively inspected.

Young Friends in Leading Roles

In the management and direction of this manufacturing enterprise, so essential to the success of Arthurdale, young Friends have leading parts. A few years ago, Bill and Ruth Simkin, Earlham graduates, gave up their place in a Friends School in New York to cast their lot with the unemployed miners near Morgantown, representing the American Friends Service Committee. Now they are bona fide homesteaders at Arthurdale, where Bill is business manager of the above-mentioned M. C. C. A. He took the writer to their new home, pleasantly located in an attractive woodland, to see Ruth, a Richmond girl, and their two boys, Tommy and Peter, the latter being of the tender age of two weeks.

While Bill is business manager, Dan Houghton is technical director of the Association, and his wife, Anna Coppock Houghton, also a recent Earlham graduate, assists in the display room. They, too, have taken a homestead, thus committing themselves unreservedly to this social experiment in creative and cooperative living at Arthurdale. In the Houghtons and the Simkins, we reflected, we have Friends who are making entries for future genealogical records that will read quite differently from those which we quoted earlier in this story.

Creative Citizenship in Making

At the heart and foundation of the Arthurdale experiment is its school, where we spent more time than any-

where else. It is not just another school—it is the place of nurture and development where the children are really prepared for creative citizenship in co-operative relationships right where they live. This means of course that behind this progressive, finely harmonized experiment in education is a real person as creator and inspirer. That person is Miss Elsie Clapp, to learn whom and to see whose significant work, was worth the trip to Arthurdale. She went to Arthurdale after some years' experience among mountain children, which, with a background of excellent training, and with a living concern, fits her peculiarly for the key position which is hers.

We can't even outline here the various features of her well-synthesized program, were we capable of doing so. It involves the whole area of the children's life and relationships, and the materials of education are found to a large extent in their own neighborhood and experience. These children are developed in and by their own environment for the increasingly better enviroment which they will in turn create. And lest this may seem too utilitarian and "practical," let us hasten to add that Progressive Education as here exemplified is finely cultural as well as functional. Along with the practical, the aesthetic and the artistic factors are emphasized. This is true from the kindergarten on up through the grades into high school.

From Bethlehem to Arthurdale

As we went from room to room, observing the educational process as carried on in an inexpensive plant especially adapted for the purpose, we were impressed that here, largely untrammeled by precedent and long-established procedure, an experiment is in progress which may mean much to our educational system in general, as it certainly means everything to the fortunate and happy children who are its present beneficiaries.

On one occasion fifty or sixty little folks marched into a room and seated themselves before us with an air of proud anticipation. Soon they were joyously singing Christmas songs, one after another, of their own selection. As we looked at the children so happily singing, we could not but think of the dreary, unlovely surroundings from which so many of them had come. Did we say somewhere above that it is twenty miles from Scott's Run to Arthurdale? It is twenty thousand miles in distance and twenty centuries in time—all the centuries from Bethlehem to Arthurdale.

First Lady in Her Own Right

In conclusion, readers will be interested in a few impressions of Mrs. Roosevelt gained through the day's association with her. We found in her a too rare combination of marked ability, straightforward sincerity and generous friendliness. She seems utterly devoid of any sense of her position as she mingles with people. As a result those about her all but forget that she is the President's wife, and admire and appreciate her for her own rich personality. It was a revealing incident when in the kindergarten room a little chap arose from the floor on his own impulse, walked over to Mrs. Roosevelt, and taking her by the hand led her over to see what he had built with his blocks. Grown-ups turn to her too in the same confidence.

During the day as we went from room to room, charts were posted giving data of various subject matter, whether of health conditions, luncheon menus, or related more directly to class room work. As Mrs. Roosevelt scanned these charts we noted her apparently unerring instinct for essentials. Invariably she seemed to us to go right to the heart of the matter and ask some leading question concerning it.

We have known people who manifest great concern for humanity in general but who care very little for folks. Not so Mrs. Roosevelt. She has a marvellous capacity for following through—not only with details of policy but with individuals. As we went about Arthurdale, she asked of specific homesteaders, and called little children at school by name. This trait bespeaks a quality of heart as well as of mind.

Two or three days before making this trip to Arthurdale, we noted in the public press that Mrs. Carrie Chapman Catt had named ten living women in America whom she considered the most eminent for their contribution and service. At the head of the list she placed Mrs. Roosevelt, explaining that she placed her there in her own right, regardless of the fact that she is the wife of the President. We have little doubt that those who know Mrs. Roosevelt concur generally in the judgment that she is indeed the First Lady in her own right.

RACE RELATIONS SUNDAY

Pastors and other workers who wish material for Race Relations Sunday, February 9, 1936, may secure a packet of leaflets giving a program of suggestions for the various departments of the church and for community groups from the Department of Race Relations, Federal Council of Churches, 105 East 22nd Street, New York City, N. Y., for the price of six cents. This packet contains 28 pages of features including a special message, worship services for the church and church school, an opinion test for young people, women's program, up-to-date information for speakers, and reading references. The authors were chosen from among some of the most experienced leaders in inter-racial work in churches and community organizations.

WHAT WM. F. NICHOLSON SAID BACK HOME

We always await with interest what the English fraternal delegates have to say of the sessions of the Five Years Meeting when they report to the Meeting for Sufferings. It is natural that they speak with a certain candor that might be difficult while among their hosts over here.

The report was the first order of business at the December meeting in London, and was made by William F. Nicholson and Eileen Theobald. Illustrating the report, so to speak, appeared in the London *Friend* two large pictures: one of the "First Friends' Church" where the Five Years Meeting was held, and the other a reproduction of the well-known Marcus Mote painting, picturing an Indiana Yearly Meeting scene in Richmond in 1844.

Omitting some of the factual features of the reports, we reproduce a few paragraphs of comment made by William F. Nicholson, as published in the *Friend*:

William Nicholson felt that the conference was rather over-programmed, the set speakers taking most of the time. But in contrast with London Yearly Meeting it was noticeable how little going in and out of meeting there was. The fact that hardly a single person moved helped to make the meetings very impressive. He noticed that very few women took part.

It was felt that the Meetings for Worship held for an hour each morning were hardly a success. After the first, at which a Friend gave an address, these meetings were thrown open. An effort was made to hold them in the right spirit but after a few minutes' silence the flood gates seemed to open, and one person spoke after another in quick succession.

One innovation was afternoon tea, ostensibly for the English delegates. But it was so popular with American Friends that the English people had some difficulty in getting in!

The success of the whole meeting was a surprise to some, who had gone to it feeling rather pessimistic and fearing that it might be the last Five Years Meeting. It was eight years since the previous meeting, and a considerable change in outlook was noticeable.

"I have come back feeling that the problems American Friends have to face under the pastoral system are at bottom the same as the English problems, namely those of leadership and the right holding of the Meeting for Worship," said William Nicholson. English Friends ought to have more concern, especially for the country meetings, which were disappearing. The Society was becoming middle class, urban and intellectual. It was not doing much for the working class or in the country places. American Friends had made an attempt to deal with this problem.

The economic system of today is such that many people who are individually fine are corporately hellish. The great sins of the world are the impersonal ones about which we as individuals know little.—G. Raymond Booth.

Religion Looks at Contemporary Conditions

A page on which leading Protestant, Catholic and Jewish Ministers apply religion to life in its various phases.

CHRISTIAN CONVICTION THE WORLD'S HOPE

By Rt. Rev. Henry K. Sherrill, D.D.
Protestant Episcopal Bishop of Massachusetts

Dean Sperry tells the story of a tourist who exclaimed upon entering the room of some Oxford students, "The old ruins seem still to be inhabited." He goes on to state that the same comment may be made of the Church.

Certainly, with a world in confusion, there are definite evidences of the vitality and power of the Christian Faith today. Glorious pages in the history of the Christian Church are being constantly written. Sometimes when we are prone to be discouraged by current events, it is well to remember that fact, for it may be that out of the present discord and confusion there may appear a re-vitalized Church. The great days of the early Church were those of persecution, when it cost something to be a Christian. When the Church became accepted by the State and by conventional society, some vital spark was lost.

At this moment many of our fellow Christians are meeting the test of persecution. In Russia, despite the organized effort of extermination, true religion still lives. In Germany the only effective opposition to the ruthless program of a totalitarian state has come from within the Christian Church, Roman Catholic and Protestant. In other nations of the world, as well, Christian men and women have come to see the world as it is, in contrast to the ideal set forth in the Gospel. Everywhere, and increasingly, voices are being raised in heroic assertion that the supreme loyalty of the Christian is to the will of God as revealed in Christ.

It is well for us all to consider this question of primary loyalty, for in this rapidly moving world no one of us can tell when the acid test will come. Only a few years ago we should have taken for granted as axioms of modern civilization, freedom of conscience, liberty of action and of speech, a free Church. All of these are being attacked in some part of the world. In response, there has been given us the enheartening spectacle of resisting Christians. There are some worshippers of the State who see in this tendency grave danger. They would have the Church subordinate to and a pale reflexion of the State, a mere echo of popular opinion.

But such is not the function of the Gospel or of the Church. Bishop Brent used to speak of the ambulance work of the Church, meaning the alleviation of distress and of suffering; but then he would describe the pioneering task—the Church moving ahead of contemporary thought and practice as a cloud by day and a pillar of fire by night.

The Kingdom of God is the goal of the Christian. Jesus to him is the supreme Master. He must work until that day comes when God's will is done on earth as it is in heaven. It was said of the first disciples that they would turn the world upside down. So the Christian must be always of that temper and mind. The task of the Church looks beyond nations or governments, or political parties or economic programs. Her loyalty is to God in Christ, and such is the first loyalty of every Christian.

Is it a menace then to civilization or to nations that there are loyal Christians ready to suffer martyrdom rather than to be false to their conception of the truth? It is the hope of the nation and of the world. Everywhere there are evidences of greed and of selfishness. Courage and character are most lamentably lacking. We respond to personal advantage. We are too easily swept off our feet by fear of consequences or by unwise popular clamor. We need vision, unselfishness, sacrifice, strength. Can these characteristics not be found again and again in those who look to Jesus as their Master? The world cannot be molded by acquiescence. Conviction and devotion to principle alone can accomplish any result. So it is that we welcome the evidences of Christian character. There is, after all, real power in the Church and in the Gospel, with which the world must come to terms. God give us more conscientious objectors—conscientious because devoted to the teaching and the life of the Christ, objectors to every course of action denying the Fatherhood of God and the Brotherhood of Man.

AUTUMN TWILIGHT

A yellow star in a pearl-gray sky—
Borne on the wind, the plaintive cry
Of a dusky night-bird winging by.

Trees stand black, in the western light,
And hold in their arms the plumes of night;
Softly and slowly, they fade from sight!

Anna Vernon.

Pendleton, Indiana.

LEFT, RIGHT, LEFT, RIGHT THE WAY OF PROGRESS

By Rev. Everett Ross Clinchy, Ph.D.
Director, The National Conference of Jews and Christians

The time in which we are living in America is one of marked social change, and that is sometimes cited as an occasion of alarm. But it is not abnormal that this period should be characterized by swings, now to the left, then to the right, again to the left, and then right again. Our citizens should not be frightened by the movements that seemingly oppose one another today within the commonwealth. Actually it takes lively liberal action and an equally lively conservative reaction to keep the nation balanced and to make progress. Otherwise we should simply move in circles.

Liberal and conservative forces are related to one another very much like a man's two feet in the process of walking. If a man moves one leg more vigorously than the other, he travels in a circle to the point where he started and makes no headway. Actually, one walks by a swinging process, first with one, and then with the other foot, right, left, right, left, one movement of the body opposing, in some degree, the other movement, but inevitably cooperating in carrying the body forward. Opposing ideas should combat in open conflict like the clash of Rose Bowl football teams. The rules of good sportsmanship will permit plenty of give-and-take without hard feelings when points are scored. Indeed, it will be because of, not in spite of, disagreements and debate in this period of social tension that gains will be made.

People often forget this. They try to walk on one leg, so to speak, and forget to use both feet with equal energy.

How valuable, from this point of view, appear the American traditions of civil liberties and human rights! A nation will not long move in a circle if the rights of free speech, free press, free assemblage and freedom of conscience are maintained. These liberties were bought at a costly price by the first Americans. They were robust, two-fisted and two-legged men, who, while they were establishing a stable government, developed champions of liberty in political, economic, social and religious concerns. Those who were most far-sighted among them thought that it was possible to have at once a stable government and individual freedom. They would have hooted a dictator who thinks it necessary to cut off one of these national supports and condemns the nation to walk in a circle on a single totalitarian leg.

If Americans maintain the sort of spirit that characterized Washington, Jefferson and Madison, and insist on the maintenance of the rights of the individual, this country is in no danger of revolution.

The process of walking furnishes another useful metaphor for liberals and conservatives. Walking has been described as a continual process of falling and recovery. This is to say that if it were not that the left foot comes to the rescue, one would fall as he is inclined forward on the right foot. In similar fashion the country needs the contributions which both the conservative "right" and the more radical "left" have it in their power to make to the progress of the country. The party of the "right" may swing in just in time to save us from a bad fall from a too aggressive forward movement of the "left," and an impulse from the radical "left" may counteract an undue conservatism and serve the country. Democracy gets ahead when all factions have faith in one another's sincerity and when, each maintaining its characteristic emphasis, they are willing to work together and to complement one another.

On the other hand, a nation that is compelled to walk on one leg, such as a totalitarian land where some dictator knows no way of dealing with an element that seems to oppose his idea of government except to cut it off—such a nation is not likely to get very far even though the dictator may try to prop it up on the amputated side with a governmental crutch.

The metaphor of walking may be applied also to the bearing of burdens that fall upon the body politic in these difficult days. Throughout its history, for the most part, the spirit of partnership has characterized the American enterprise. There have been two main racial supports for the load, the Whites and the Negroes. Religiously, there have been, so to speak, the two legs of Christianity and Judaism sustaining the burdens of American responsibility since its beginning. Thinking in terms of the body of Christendom, there have been the Protestant and Catholic traditions, like two dynamic shafts that share the total load, each of them contributory to national equilibrium and vigor.

As religion sees it, the American spirit is that which St. Paul pictured. To paraphrase his teaching, there are various members, yet one body. The right foot cannot say to the left foot, "I have no need of you." Nor can the left foot say to the right, "I have no need of you." Both are necessary. And if one member suffers, the other suffers with it; and if one member is honored, the other should rejoice with it.

Kingliness is a quality of soul that no royal robes or coronet can confer.

WHAT DOES JESUS CHRIST MEAN TO ME?

By Edwin Ashby

The following was recently broadcast in a devotional period on the air by our Australian Friend who is known to some of our readers.

Read Psalms 62, the James Moffatt translation, of which the opening stanza is, "Leave it all quietly to God, my soul, my rescue comes from him alone; rock, rescue, refuge, he is all to me, never shall I be overthrown"; and of which the last stanza is, "There is one thing God has said; aye, twice have I heard him say it: that power belongs to God, and kindness, Lord, to thee; every man thou rewardest for whatever he has done."

In Hebrews 1:2-3, we read, "In these days God has spoken to us by a Son—a Son whom he appointed heir of the universe, as it was by him that he created the world. He, reflecting God's bright glory and stamped with God's own character, sustains the universe with his word of power."

To the writer of John's gospel and the Epistle to the Hebrews, as well as to the Apostle Paul, Jesus was divine, but he was not God; each of them affirms that Jesus Christ was and is the Creator (under God) of this world and all that is in it. "Without Him was not anything made that was made." Paul, in addition to recognising Jesus as the Creator of this world, recognised him as the Spirit that had throughout the ages inspired the prophets and sent messages of righteousness through human mouth-pieces.

Paul claimed him as the inspiring Spirit that led men to rise over their sins and seek righteousness. Our Lord himself admitted his own pre-existence. To me, as well as to these writers of the New Testament, Jesus Christ for aeons of time has been God's representative and Viceroy in all that belongs to this earth and mankind in particular.

"Then in the fullness of time God sent forth his Son, born of a woman, born under the law," that, in the words of the writer of Hebrews, he might, "reflecting God's bright glory and stamped with God's own character," bring many sons to glory. He reflects God's love in terms we humans can understand.

Viewed with the scientific knowledge of today, I conceive it to be true that the beauty of the living forms on earth, the wonder of the flowers, the trees, the colour patterns of butterflies' wings, the artistic colour patterns and forms of the creatures in the sea, and the glory of the sunsets, are due to the directive influence of our Lord over millions of years (as men count them). They are the expression of the beauty of the Divine Thought, and it is due to the thoughtfulness of our Lord for us that we possess not only those gifts of our bodily senses, that enable us to see beauty, but also the mind to enjoy it.

We often take the things of this world as something that is our due. We tap by means of bores the great storages of petroleum oil, and run motor cars by means of this stored energy, as if by our own astuteness we had created it, whereas, aeons ago our Master and Lord had been thinking out the problems of the needs of the coming Man, ages before men's humble ancestors had been created.

In this ordered universe, the pestilential forests of giant mosses of the Primary Coal Age were storing in their tissues the energy of the sunlight. Think of the bigness of the scheme and the untiring vigilance that for millions of years directed these processes of creation.

Then we jump forward in thought to the time when this Supreme Intelligence at the command of his Father God "emptied himself" of so many of his supreme attributes and "took upon himself the form of a servant" and the limitations of mankind, so that he might reflect "God's bright glory," and reveal in himself "God's own character." Then, after thirty-three short years, he died for men and rose again for his justification.

In what way does our Lord and Master count in my life and in your life? As we listen we hear again the words, "If I go away I will come again and receive you unto myself. I will be with you. Where two or three are gathered in my name there am I in the midst of them. Let not your heart be troubled, you believe in God believe also in me. I will send the Comforter; he shall be with you and guide you." This wonderful leader is your guide; "commit your ways unto the Lord and he will direct your paths."

I am convinced that this earthly journey, yours and mine, which sometimes seems so difficult as we tread a rough section of life's way, or so tedious as we await with enfeebled powers the final breakdown of our bodily house that has hitherto served us so well but now is wearing out, is but an interlude, and that soon we shall step out into the fuller light and awake to its wonders and the wider service which our Lord has prepared for those who love him.

Blackwood, South Australia.

Pacific Sch... Re...

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For special offers on all kinds of visual aids, 16 m. m. motion picture cameras and projectors, stereopticons, still film projectors and still films, including the new series of six lessons on "Alcoholic Education," write to Frank W. Dell, 515 E. Camilla Street, Whittier, California.

OUR YOUNG FRIENDS

Their Plans and Purposes

S. EMILY PARKER, Executive Secretary of the Board of Young Friends Activities

YOUNG FRIENDS JOIN IN YEAR-END GATHERINGS

From December 27 to January 1, Indianapolis was overflowing with different gatherings from the Student Volunteer Convention, over three thousand strong, the conference on Cooperatives under the Federal Council of Churches, the National Conference of Theological Students, and conferences on down or up, depending on one's point of view, to the smaller gatherings of young Friends.

As has already been stated on this page, the fact that the Student Volunteer Convention was to be held in Indianapolis made that place desirable as a place of meeting for the Board of Young Friends Activities, as well as that of the Central Committee of the American Young Friends Fellowship. It isn't often that Friends from as far east as New England and as far west as Oregon can meet together, and when they do it is important that the fellowship be made as deep and strong as possible. With this in mind, many various events were planned.

Bright and early (well, shall we just say early) on the morning of the twenty-eighth, the Executive Secretary, Phyllis Cosand, and Merle Davis mounted the train for the Convention City, which was filled with people going to the Convention.

Everything in the Indianapolis station was buzzing. Cries of "This way to register for the Convention! This way, Student Volunteers!" filled the air. Unfortunately, or fortunately, there was no one shouting "This way young Friends!" So we had to work out our own direction and destiny.

The Executive Secretary stayed around the station, meeting and directing those who came in. Just as she was wondering how she would ever get the tremendous bag of books, typewriter, and a few other things out to First Friends, Monroe Hendricks of North Carolina appeared. He had had practice in moving books during the five weeks' sojourn and visitation throughout North Carolina, so was met with great enthusiasm. He took the news in regard to the books in true southern gentlemanly fashion, and, after loading a taxi to the top, we finally arrived at First Friends Church.

Enough cannot be said by way of appreciation, both to the members of First Friends who offered such generous hospitality, and to Herschel Folger in particular, for the hours he spent both early and late in caring for the needs and interest of young Friends. One of the most pleasant recollections of any gathering of young Friends was the fellowship supper arranged for those attending the Student Volunteer Convention, the Board Meeting, the Conference on Cooperatives, and the Fellowship Committee meeting by Indianapolis young Friends. There were seventy-five present, representing twenty-one different colleges and ten different states. The presence of such Friends as Ruth Outland, Alfred Cope, and Raymond Wilson of the American Friends Service Committee, Merle Davis of the Mission Board, Alexander Purdy, David M. Edwards, Charles O. Whitely, Russell Pyle, Milo Hinckle, Millard Markle, Errol Elliott, and Stanley Hamilton, added much to the fellowship of the different gatherings. At the meeting which preceded the supper Sunday evening, presided over by David Day, Ruth Outland, Merle Davis, Raymond Wilson, Alfred Cope, and Stanley Hamilton spoke.

A desire was expressed to make the most of the opportunity for fellowship at this time, and so luncheon meetings were held at the Y. W. C. A. on Monday and on Tuesday. Alexander Purdy spoke on Monday, expressing his concern that while Friends give themselves to Friendly service and outreach, they not forget the need for developing scholarship.

On Tuesday, a number of persons spoke—Merle Davis, Milo Hinckle, Ruth Outland, and David Edwards, with Herschel Folger concluding with "Whither Bound in Missions?"

That these gatherings were valuable more for the fellowship than for any spoken message is unquestionable. Friends who had never met came face to face and breathed together the air of friendliness, relieved of the fog of distance and differences that grow out of it. Here again was sensed the possibility of what may be as Friends meet, bound by ties of common interest and concern.

Now for some of the plans and decisions of young Friends. Final plans were completed for closing the office at Richmond. A travelling office is to be set up to follow the travels of the Executive Secretary. In the light both of income and desired service to be rendered, this seemed the wisest decision. Every cent of the very limited income must be used to serve the widest interest of young Friends. For the next three months, the interest of young Friends will be taken care of from Pendle Hill.

Another item of business was the naming of Alexander Hay of Toronto on the Executive Committee of the B. Y. F. A. to succeed Frank Dorey whose term expires at the end of this year.

Three specific projects were suggested and discussed. The first was that the B. Y. F. A. prepare material in very brief pamphlet form to be sent out to young Friends for both individual and group use, the material to represent both an attitude toward the subject and an outline of the implications for individual and group action involved in such an attitude.

The second project is a new venture. Growing out of the desire to stimulate interest in Peace where groups are not too alive to the issue, plans are being laid for a caravan to tour various meetings with a novel presentation. Not intelligent students, or soap box orators, but puppets will proclaim the cause! "Puppeteering for Peace" might be a good slogan. Further notice will be given of this project which, it is hoped, will be of much interest to a great many communities this summer.

The last suggestion came in the form of a recommendation to the Central Committee of the American Young Friends Fellowship. A desire for some kind of larger conference or fellowship gathering has been expressed by many young Friends. It was suggested that young Friends of high school and perhaps early college age would find their needs best met by their own Yearly Meeting conferences and camps, but that there was need for older young Friends to get together for inspiration and action. The B. Y. F. A. recommended that the American Young Friends Fellowship sponsor a Young Friends Conference in connection with the Duke Institute of International Relations. It was felt that the time had come for young Friends to plan their conference in connection with some of the vital concerns of the Society of Friends. There is decided advantage in concentrating on one emphasis rather than in following the general tendency of young Friends which is too often that of Stephen Leacock's knight, referred to by Alexander Purdy, who "mounted his horse and rode bravely off in all directions." The Central Committee is seriously considering sponsoring such a conference, and final notice will be given following its meeting in Washington at the close of this month.

B. Y. F. A. LIBRARY CONTINUED

Creative Prayer.....E. Hermann
Reality in Worship.....W. L. Sperry
New Studies in Mystical Religion
Rufus M. Jones
Spiritual Reformers in the 16th-17th Century .....Rufus M. Jones
Studies in Mystical Religion
Rufus M. Jones

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Indiana

AN INTERPRETATION OF THE CHRISTIAN ETHIC

BY REINHOLD NIEBUHR

Harper & Brothers, $2.00

Between the covers of this, "An Interpretation of the Christian Ethic," Reinhold Niebuhr has given us for the first time the root and the stalk as well as the flower and the spine of his prophetic ethical insights. There is not only the warning of impending doom, the invitation to sackcloth and ashes, and the identification of certain diabolical forces that are to be cast out of our personal and social relationships, which he has taught us to expect in all his writings: there is an outline of a Christian theology in which such an ethical analysis is bottomed.

Throughout the book Reinhold Niebuhr displays an appreciation of the religious life that is not often found in ethical critics. He accords to the religious order "a life of its own" which can never be reduced to purely ethical terms. "Human life can have dignity only as it is comprehended and understood in a universe of meaning which transcends human life." Yet he refuses to leave the religious and ethical spheres severed, as some Barthian thinkers tend to do in their emphasis upon the cleavage between eternity and time. "The relevance of an impossible ethical ideal" is the theme of the book. The ideal is impossible of complete realization because it is grounded in an absolute religious order that is above the relativities of life in this world. Yet the ideal is relevant because life in this world is, and must be, in an eternal engagement with a Christian God who created it and who is to redeem it.

Prophetic religion, which he champions, maintains this tension between the impossible ideal and its relevancy for this world. Its enemies are: (1) Liberal Christianity which slacks off the transcendent aspect by "its premature identification of the transcendent will of God with canonical moral codes, many of which are merely primitive moral standards." (2) Orthodox Christianity whose pessimism about this sinful world slacks off the relevancy by resting content with "ideals" of justice which were informed by reverence for the principle of order rather than by the attraction of the ideal of love." (3) Mysticism which slacks off the relevancy by its contentment with an other-world satisfaction that swiftly degenerates into a contempt toward the life of the body and of social relationships in this world. (4) Sacramentalism which slacks off the tension of the transcendent aspect by pouring its hallowing benediction upon the created world and its existing arrangements as something inherently good.

But prophetic religion can only maintain this tension so long as it acknowledges the ethical pronouncements made by Jesus about the demands of God's transcendent will as being *absolutes*. Hence they can never by their nature receive complete embodiment in a world that has not only a mind which can handle absolutes—but has also a body which is resistant to them. Prophetic religion then must renounce both the complacent hypocrisies of Liberal Christianity and the paralyzing pessimism of Orthodox Christianity. In a humble consciousness of its shortcomings, gripped by a sense of guilt, and in a condition of continual penitence and supplication for forgiveness, can it alone preserve a Christian morality.

This book once more makes it evident that it is as a prophetic scourge to the complacent hypocrisies of Liberal Christianity that Reinhold Niebuhr is serving this generation. When it comes to the matter of rescuing the guilt-ridden penitent of prophetic religion from the paralysis of pessimism into which this book has taught us that guilt-exalting Orthodox Christianity has fallen, precious little help is offered. The mere pointing him to the Creator from whom he has fallen has a strangely forensic ring about it. It is just at this point that the full consequences of "prophetic" religion's renunciation of the mystical and corporate sacramental elements becomes apparent. For it has been the consciousness of the immediate presence of this transcendent reality which has illuminated and encouraged, nourished and given confidence not only to St. Paul and John Woolman, whom Niebuhr quotes as prophets, but to many other of the most significant "prophets" in the history of the Christian religion. In the sharp exclusion of all sacramentalism, "prophetic" religion would seem to have fallen a victim to that vicious mechanical "mentalism" which it deplores in those who fail to recognize that man and his world have not only minds but bodies.

The criticisms of the dangers of the aberrations of both the mystical and the sacramental aspects of religion to ethical insight have an admitted cogency. Prophetic religion, however, is also known to be subject to a number of treacherous aberrations. Only one of these has been pointed out: its ruthless exclusiveness and blindness to the sources of its nourishment. Yet without this nourishment, prophetic religion is so often subject to a dismal grimness which wants the true quiet note of sustained Christian confidence which no obstacle can dim.

This book is a testament of faith and a mine of ethical insight that will be eagerly hailed by those concerned about the ethical issues of our time.

DOUGLAS V. STEERE.

Haverford College, Pa.

ONCE AT WOODHALL

BY FRANCES LOWRY HIGGINS

Harper & Brothers, pp. 187, $1.75

This famous old publishing house has recently released a juvenile story with a Quaker background called "Once at Woodhall," which makes interesting and wholesome reading for children from eight to ten years of age. The book has a reminiscent charm which is enhanced by the drawings of Allen Lewis.

The author, Frances Lowry Higgins of Denver, Colorado, says the story material is not fictional but is based entirely upon her mother's impressions of her happy childhood spent in a Quaker home, with her many brothers and sisters, upon a large Indiana farm some seventy-five years ago. The incidents are centered around her mother who is the little four-year-old Lowry of the book and who is now living near Cincinnati, Ohio. Residents of the town of Salem and of the county of Washington will enjoy the story of the Beezon Baynes family who came to Indiana from Pennsylvania in 1842.

Miss Higgins pictures a happy family, rich in love, whose Quaker ideals are expressed in the wise sympathetic understanding of an affectionate father and a gentle mother, and in the cooperation of the children whether they concern themselves with their daily tasks at home, or worship together at the meetinghouse on First Day.

The homely tasks of candle-dipping, Easter egg dyeing, and churning of butter, the linsey-woolsey dresses and the stiff, shiny Quaker bonnets, bring pleasant memories to older readers, while little Lowry's one precious doll, her cherished cardboard box, her brother's paper chickens and cob cows, show the scarcity of toys and impress today's child with the truth that happiness may come from the simplest of things.

Morgan's raid, the escape of a runaway slave by the use of the Underground Railroad, and the enlistment of one of Lowry's big brothers, make the Civil War a tragic reality for the child reader, while older ones wonder why this stout-hearted family did not oppose fighting in traditional Quaker fashion.

MINNIE HADLEY ZELLIOT.

Denver, Colorado.

QUAKERDOM · AT · LARGE

F. Raymond Jenkins, of the Hampton Institute Faculty, who with his family spent the Christmas holidays at his old home in Richmond, wishes Friends to know of the weekly broadcast of music which is made by the Hampton choral groups. It occurs over WEAF on Saturday evening from 6:45 to 7:00 o'clock Central Standard Time.

* * * *

Dr. A. D. Beittel, formerly head of the Department of Religion at Earlham College, has accepted a position on the Faculty of Guilford College. With his family he removed January first to Guilford from Nashville, Tennessee, where he has been pastor of the Collegeside Congregational Church for the past few years.

* * * *

Following an illness of several months, W. Irving Kelsey died Christmas morning at the home in Whittier, California, to which he and Anna M. T. Kelsey recently retired after a long and effective public service for the Kingdom. The news will be received with sorrow by a multitude of friends who had wished that they might enjoy many years of rest and recreation together in the Autumn glow of life.

* * * *

Two students in William Penn College, Robert Rinden and Paul McCracken, won first and second place, respectively, in the Iowa State Oratorical Peace Contest and in the State Extemporaneous Peace Contest held at Iowa Wesleyan College early in December. "The Illusion of Neutrality" was the subject of the oration with which Robert Rinden captured the first prize of fifty dollars and gained the right to enter the National Peace Oratorical Contest, while "The Meaning of Sanctions" was the topic spoken to by Paul McCracken.

* * * *

Is the *International Journal of Religious Education* going Quaker? It might almost seem so if one were to judge by the January issue in which appear the following contributions from Friends: "Church Leadership in Spiritual Social Reconstruction," Hornell Hart; "Resources for Peace Education," E. Raymond Wilson; "A New Pattern for Patriotism," S. Emily Parker. The latter, in a comprehensive article illustrated with pictures of constructive patriotism in action, tells effectively of the work camp movement abroad and in this country.

* * * *

John O'Hara Harte, young Irish Friend formerly connected with Peace and Service activities of American Friends, has for some years been on the reportial staff of the Philadelphia *Evening Bulletin*. to which he has been contributing within recent months a series of special articles on Irish questions, on which he has made himself something of an authority. In a recent issue there appeared over his signature an article on Irish Quakers. The opening sentence would challenge the attention of many Friends who are acquainted with Friend Douglas: "Quaker influence in Irish affairs has lately become vocal in the person of Senator James Douglas, a "Quaker moderate."

* * * *

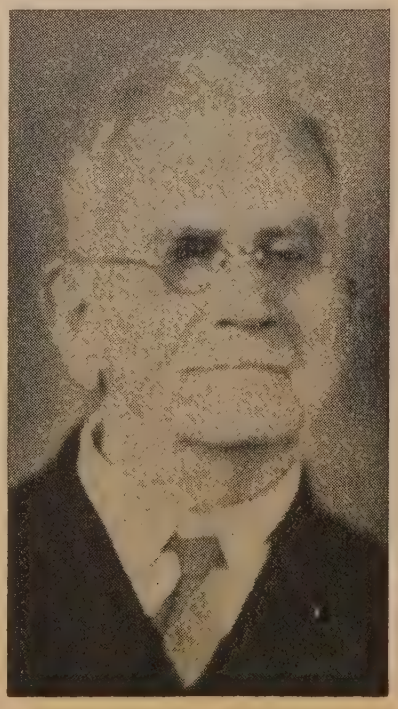
In its issue of January first, *The Nation* presents an Honor Roll of a score and more of American citizens, with this initial paragraph of explanation: "For the eighth successive year *The Nation* offers a roster of Americans who deserve the applause of their countrymen. In a world in which courage is at a premium, they have been courageous; they have been intelligent when intelligence was sorely needed; either in public affairs, science, or the arts, they have made a contribution, by a particular act or in their general behavior, which is worthy of honorable notice." Among the citations which follow, we find this: "Arthur C. Lane, Professor of geology at Tufts College, and Earle M. Winslow, head of the Department of Economics at the same institution, the first professors in the country to resign their posts rather than submit to the indignity of the teachers' oath." As stated on this page in our last issue, Earle M. Winslow is a Friend.

* * * *

After many years rich in service for the friendless and the unfortunate, Elizabeth W. Candler died at Richmond, Indiana, December 27, at the age of eighty-five years. Only two years ago she retired from her active work as Probation Officer of Wayne County in which position she had served for more than thirty years. She had continued to be in good health and strength until several weeks ago when she suffered an accident in the fracture of her hip which resulted in her death. For thirty years, "Mother Candler," as she was known to so many whom she had befriended, was a member of the Wayne County Board of Children's Guardians, and for fifty-two years was a member of the Board of the Home for the Friendless. Not only was she faithful in administration of public trust, but because of her own personal concern generously contributed to those in need from her own modest income. Elizabeth Candler was a birthright Friend and at the last session of Indiana Yearly Meeting said that for eighty years she had not missed being present at one or more sessions of the Yearly Meeting.

STILL HALE AND HEARTY AT NINETY-FIVE

Friends of Dr. Seth Gordon Hastings will be glad to know that though well on toward ninety-six years of age, he is in good health at his home at 216 Porter Street, San Antonio, Texas, where he has lived and practiced many years. Born March 1, 1840, he was graduated in 1867 from Earlham College, of which he is the oldest living graduate. With mind and memory good, he is still using the acquirements attained at Earlham for the cause of Christ, and for the good of humanity, as God gives him ability and opportunity.



NEWS OF OUR MEETINGS

In keeping with the season, special services were held in the Friends Church, Winchester, Indiana, of which Aaron Napier is pastor, on the Sunday preceding Christmas Day. On the first page of the calendars for those services, a gift of the pastor to his congregation, was reproduced in colors a beautiful picture of the first Christmas, depicting the awe-struck shepherds gazing at a far-off and star-lit Bethlehem. After the evening presentation of the impressively given

pageant, "The Wonderful Christ," twenty-five baskets, representing contributions of approximately seventy-five dollars, were distributed to needy persons. On the following night a bus load of Christian Endeavorers, accompanied by the pastor's wife, Inez Napier, and others, sang carols to the inmates of the County Infirmary, the James Moorman Orphan's Home, and to several shut-ins living in and around Winchester. . . . Seventy-two fathers and sons heard Judge J. Rufus Hinshaw of New Castle, Indiana, in an address appropriate to the occasion at a "carry-in" dinner party held recently at the Winchester Friends Church.

* * * *

Leanah Hobson of Whittier, California, who for the past few months has been preaching in Western Yearly Meeting in and around Plainfield, Indiana, recently concluded a successful series of meetings at Hazelwood, Indiana, where she had on two former occasions held revival services. It was from the Hazelwood Meeting that Westine Lietzman Shufelt, went out to her work among the Indians in Oklahoma.

* * * *

Peculiarly appropriate not only to the Christmas time but also to the present world crisis was the play, "And Myrrh," presented on the evening of December 22 at the First Friends Meetinghouse in Richmond, Indiana. Through the characters of the three wise men, a Greek (Errol T. Elliott), a Parthian (Harry B. Reeves), and an Ethiopian (Irvin D. Stegall), and the changing relations and attitudes between the first two and the last, was given in miniature a picture of the underlying causes of international and interracial misunderstanding and injustice and a promise shown of what is possible in the righting of such wrongful maladjustments.

* * * *

Wichita Quarterly Meeting met at the Bridgeport Meetinghouse, Wichita, Kansas, December 13 to 15. Devotion and harmony of spirit were manifest in all the sessions. Lester and Mae Stanton, formerly missionaries in Guatemala, led the Friday evening service. Saturday morning meeting for worship was in charge of Cora Gregory of Miami Quarterly Meeting. Her message was an emphasis on the spiritual nature of communion. Many concerns were expressed at the morning service on the sin of intemperance. Mary Sibbitt, a long time temperance crusader, spoke most effectively on this question. At the Saturday afternoon business session the question of certification of pastors was discussed which brought out the fact that many of the pastors had no other credentials than copies of monthly and yearly meeting minutes made years before. The Clerk was authorized to issue the regular credential or certificate to pastors desiring them. Lela Gordon spoke to the young people of the Quarterly Meeting Sunday afternoon on the subject, "The Will of God."

* * * *

A Christmas cantata, "Chimes of the Holy Night," presented by the local church choir, closed the special Christmas services held by Spiceland, Indiana, Friends on December 22. In the morning meeting for worship, Donald Spitler, pastor, spoke most effectively on "Christ in Christmas," and a scriptural reading of the Christmas story was given. Following the cantata, in the evening, the members of the choir went caroling throughout the community.

* * * *

In connection with the recent holiday season, West Branch, Iowa, Friends have engaged in several special and appropriate activities. A Christmas party sponsored by the Mothers' Club for the cradle roll babies and pre-school children was greatly enjoyed, while unusual interest was shown in the packing of the Christmas boxes sent, by the Women's Missionary Society, the Women's Bible Class, the Mothers' Club, and the children of the Primary Department, to four of our home mission stations in Tennessee and Oklahoma. . . Earlier in the month of December, West Branch Friends recognized Universal Bible Sunday by cooperating with two other Churches in the community in the arrangement of a varied and interesting display of old and modern Bibles. In keeping with this exhibit were the informative talks made by Levi Bowles, L. Willard Reynolds and H. M. Grant on the history of the Bible.

* * * *

A very successful and far-reaching revival campaign was conducted at the Friends Church, Keystone, Indiana, by the pastor, Clinton M. Pearson, November 28 to December 19. A spirit of love and unity pervaded the services. Several of the members of the Methodist Church at Keystone attended faithfully and joined harmoniously in the work of advancing the cause of Christ. Under the forceful messages delivered by the pastor about twenty-five, including nearly all of the children and young people of the Bible School, were converted or renewed during the meeting. Some sought and found Christ in their homes.

* * * *

The Miami, Florida, Friends Meeting opened for the winter on December 15, with Friends in attendance from Indiana, Connecticut, and Virginia in addition to local Friends. It is being held, as during the last two winters, on the fifteenth floor of the Dade County Security Building, First Avenue, N. E., near First Street. Friends coming to Miami for the winter are urged to worship here.

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The WILLIAM L. PEARSON
PROFESSORSHIP

In recognition of the scholarship of the late William L. Pearson and of his devotion to the cause of Christian Education within the Society of Friends, it is proposed to rename in his honor the Philadelphia Professorship of Biblical Theology which he named and partially endowed for the Biblical School of Friends University. This can be accomplished by the expressed desire of a majority of the donors to the total sum of $25,000. This amount must be in the present Pearson Trust Fund of approximately $12,000 before it will be released to the School.

All checks should be made payable to the Pearson Trust Fund. Mail checks or requests for further information to

GERVAS A. CAREY, DEAN
The Biblical School, Friends University, Wichita, Kansas

FAILING BOILER BRINGS FRIENDS TOGETHER!

When the boiler gave out at Homewood Meeting in Baltimore a short time before Christmas, the Friends who meet at Park Avenue (General Conference) warmly extended hospitality to Homewood Friends who could not hold meeting in a cold meeting room. On Sunday morning, December 22, Friends from the two meetings accordingly worshipped together at Park Avenue. The Christmas Party on December 21 was held, however, by the warmth of burning oak logs in the large fireplace in the social-dining room at Homewood. Costumed children who pantomimed The Nativity in a straw-strewn stable erected for the purpose while the whole assembly sang appropriate Christmas carols, interpreted the first Christmas very beautifully.

Friends met again for worship in their own meetinghouse on December 29 when they were very comfortable indeed by the heat of a new oil-burning plant which was installed.

Homewood Meeting always cooperates with the city's Family Welfare Society in providing Christmas for a few of the families under their care. Friends charged themselves with eight families containing fifty-nine individuals this year, and sent clothing, food, and more festive things to all. Sixty dollars in cash was contributed for this purpose besides donations brought to the meeting house.

Baltimore Young Friends are having "January Fireside Readings" for their Sunday evening gatherings in January. They are meeting in homes for the most part, and the subject of the four evenings are announced as: "From One Who Writes in the Vein of Gentle Satire," "Plays of Saint Francis," "An Evening of Poetry—Admission, One Poem," and "Hu Shih versus Einstein."

LEWIS E. STOUT

In a Quaker homestead not far from New London, Howard County, Indiana, Lewis E. Stout was born, November 14, 1861. His parents, Silas and Martha Stout, were thrifty, devout Friends, representative of that type of people who believe that Christianity and righteous living constitute the most important attainment of life, a belief they judiciously taught to the six children that came to bless their home.

Lewis, the youngest, early in life manifested a keen interest in the work of the Sabbath School and Church. After the experience of conversion, his devotion deepened and broadened until, following his school days at the Friends Academy at Spiceland and at Earlham College, he realized a definite call of the Lord for service and, consecrating his life to the Master, received the Holy Spirit's baptism as a power for the work to which he was called. His great ambition was to preach the gospel and through personal work assist the old and young to receive a clearer vision of Jesus Christ and to come into that abundant life in him.

In his work for the Church, Lewis Stout was a power for righteousness in Western Yearly Meeting, where most of his service was rendered. He served well on almost all of the important committees of the Yearly Meeting, and for five years very ably rendered faithful service as General Superintendent. For a number of years he was a member of the American Friends Board of Missions of the Five Years Meeting. His zeal for the missionary cause never slackened.

During the forty-five years of his ministry he served as pastor to the meetings at Mt. Lebanon, Azalia, Plainfield, Carmel, Union Street Meeting in Kokomo, Second Friends in Indianapolis, Center, Farmers Institute, Walnut Chapel, and Fairfield (all in Western Yearly Meeting) and at University Meeting, Wichita, Kansas, in Kansas Yearly Meeting. During his entire career he championed the cause of the small meeting.

On December 27, 1883, he was united in marriage to Anna Kenworthy, who departed this life October 20, 1924. Three daughters, two of whom survive, were born to them. On November 1, 1927, he was united in marriage to Julia Reitzel who survives him. He was a devoted husband and father and practiced in his own home the self-same virtues that he recommended to others. His children indeed rise up and call him blessed.

Throughout his life, the unfortunate had his sympathy and the children his love. He possessed the happy faculty of remembering names and faces.

He often felt led to worship with the people of the colored church in Plainfield and won many warm friends among them.

Lewis Stout was a staunch promoter of the Faith, ever honoring Jesus Christ and the sufficiency of his atoning sacrifice for the sins of the people. He was mighty in the Scriptures, and had stored many portions of them in his memory. He was a lover of music and gave great encouragement to its place in public worship. In so many ways he was a man that filled humbly more than an ordinary place in the home, community, and Church.

QUAKER EST. 1893 GEORGE SCHOOL COLLEGE PREPARATORY

GEORGE SCHOOL opened in Ninth Month for its forty-third year with every room taken. Over three hundred boys and girls are in attendance, the largest enrollment in the school's history. More than a hundred students are cousins, brothers, sisters, or children of former students. More than half of the students are children of Friends.

Application for entrance in 1936 should be made by Second Month First, if possible.

For catalogue and information, address

GEORGE A. WALTON, *Principal*, Box 351, George School, Pennsylvania

On Saturday, December 7, 1935, at his home in Plainfield, Indiana, while preparing to start for a funeral service to render comfort and blessing to others, he was stricken and, in the harness, passed on to the higher, fuller service with the Master whom he loved and served so faithfully here. We can truly say—a prince and a great man is fallen in Israel today.

The Warfare is ended — the Veteran reposes.
The rest of the Victor is now his reward;
More fragrant and lovely than garlands of roses,
Is the well-ripened sheaf garnered thus by his Lord.

SIBYL HANSON THOMPSON

Sibyl J. H. Thompson was born in Dallas County, Iowa, February 22, 1869, and died at Seattle, Washington, November 19, 1935. Her father, John Frederic Hanson, was a native of Norway and a well known minister in the Society of Friends. Her mother, whose maiden name was Mary Hull, was of pioneer Quaker stock.

Sibyl Hanson grew to womanhood in Iowa and South Dakota, taught school and attended Penn College, and was a missionary on Douglas Island, Alaska, when she married Alexander Thompson in 1894. They went on a wedding trip over the mountains to the Yukon River, not far from the Klondike region, where they spent twelve years in placer mining, and where their five children were born. For months at a time Sibyl Thompson did not see another white woman.

Later the Thompsons returned to the States, where they established their home first near Kingston, Washington, and later at Whittier, California. Alexander Thompson died in 1929; since 1931 his widow had lived with her brother Endre on the old home near Kingston and with her son, John A., of Seattle, Washington, one of the five children who, along with several brothers and sisters, survive her.

Sibyl Thompson was a life-long Friend, a devoted Christian, and an ardent worker in the W. C. T. U. Always loyal to the activities of her meeting, her particular concern was for the furthering of our missionary work. Another subject near to her heart was that of Peace. She was very gifted in expressing her thoughts in a helpful and comprehensive manner, while her understanding of Friends' teachings and her single consecration to the needs of the time made her words both inspiring and convincing. Testimony to the effectiveness of her message is given by the members of her home meeting in Seattle who felt that her recent expressions in behalf of Peace

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Minute from the Adjourned Session of London Yearly Meeting recently held to discuss education.

Applications for 1936-37 now being received. For information write James F. Walker, Principal.

Westtown School, Westtown, Pennsylvania

and Missions fell from lips that were touched with fire from the altar.

Funeral services were held in the Friends Memorial Church at Seattle, with the pastor, William J. Murphy, in charge. Interment was in Evergreen cemetery.

BIRTHS

WORRALL—To Fallis and Nydia Worrall,, Minneapolis, Minnesota, December 13, 1935, a son, Wayne Fallis.

DEATHS

ANGELL—At his home in Minneapolis, Minnesota, December 11, 1935, Dr. William Arthur Angell, son of William Penn and Francena Mott Angell, aged sixty-five years. Dr. Angell's skillful practice of medicine, his sympathetic friendship, and his generosity in service secured him a place of deep and lasting gratitude in the hearts of those privileged to know him. He is survived by his wife, Jessie Langdon Angell, and their three children.

Funeral services were held at Lakewood Chapel, Minneapolis, with H. Millard Jones officiating. Dr. Angell was a life long member of the Society of Friends.

NOTICE

To our friends who continue to send to us their magazine subscriptions we are grateful. Willis and Juanita Beede, R. R. No. 1, Box 43, Whittier, California.

BOARDING HOME FOR FRIENDS

Conducted by the Yearly Meeting of Friends for New England, located in the old Valentine Bagley homestead, at the site of Whittier's "Captain's Well." Special attention given former teachers and elderly persons. For rates and full information address Huntington Home, 230 Main Street, Amesbury, Massachusetts.

WAGE PEACE TODAY

While the people will listen. Help the cause by proclaiming its principles. Use Peace Posters, 32 x 44 inches, wording changed bi-weekly. Send 25 cents for sample and particulars. Peace Posters Press, P. O. Box 703, Baltimore, Md.

WHERE TO STAY

When visiting Philadelphia, make your headquarters at Friends' Arch Street Centre, 304 Arch Street. A friendly home in the midst of the city's greatest historic shrines. Apply to Aida T. Orner, hostess. Room rates, $1.50 up. Restaurant service if desired.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting—4411-15 Indiana Avenue. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month, except July and August, is Suburban Day with luncheon served at 12:30 and Discussion Group Meeting at 1:30. Take Indiana Avenue surface car or South Side Elevated to 43rd Street. Milton H. Hadley, Minister, 6041 Kenwood Avenue, Telephone Fairfax 6641.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 1332 East 56th Street, Telephone Dorchester 5745.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a. m. Minister, Leslie D. Shaffer; address, 2309 Highland Avenue, Cincinnati, Ohio. Visitors welcome.

DENVER, COLORADO

Friends Church, West 41st Ave. and Shoshone St. Worship 11:00 a. m., Bible School 9:45 a. m., Christian Endeavor 6:30 p. m. Cecil Hinshaw, Pastor.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meetings for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

MIAMI, FLORIDA

Friends Meeting each First-day morning at 11 o'clock, on 15th floor of Dade County Security Building, First Ave. N.E., near First Street, opposite old postoffice building. All Friends and others interested are invited. Additional information can be secured from the Clerk, Sara Parry Thomas, 2036 S.W. 2nd St., Miami.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Meeting for worship at 10:30 a. m. Pastor, H. Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Gramercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, William J. Murphy, 2315 E. Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome. Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

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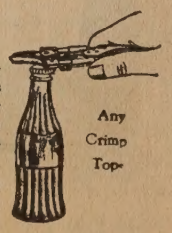

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